

Volume: 8 Nomor: 2 Tahun 2021

[Pp. 102-116]

TEACHING MODERATION THROUGH STORYTELLING FOR CHILDHOOD LEARNERS USING ETHNIC PUPPETS

Nanik Shobikah

IAIN Pontianak, Indonesia

Email: nanikshobikah2020@gmail.com

ABSTRACT

This article is aimed to introduce the media development in teaching English storytelling using puppets. Puppets are modified into ethnic puppets in order to teaching moderation for childhood learners. Teaching moderation is aimed to give the childhood learners an experience of learning process, self-awareness, and automaticity of Indonesia as Bhinneka Tunggal Ika (United in Diversity). This paper using qualitative design, library research through intensive reading, intensive writing, and collecting the data from Mendeley Reference Manager, Google Scholar, and Google Book. The source of data are journals, books, articles, documents and other references related to the research focus. The research findings found that the purposes of teaching moderation through storytelling using ethnic puppets is to teach harmony in living together with many ethnics in Indonesia in a simple way by telling a story containing moral values and introducing ethnic puppets wearing ethnic clothes as the characters of the story. In teaching moderation, teacher prepares some steps in providing the ethnic puppets. First, decide the story and its moral values. Second, making the ethnic puppets. Third, practicing storytelling. Fourth, retelling the story.

Keywords: *Teaching Moderation, Storytelling, Ethnic Puppets*

Artikel ini bertujuan untuk memperkenalkan pengembangan media dalam mengajarkan Bahasa Inggris melalui metode bercerita (Storytelling) dengan menggunakan Boneka Tangan berpakaian Adat (Ethnic Puppets). Boneka tangan dimodifikasi menjadi boneka tangan berpakaian adat untuk mengajarkan moderasi kepada anak. Mengajarkan moderasi kepada anak bertujuan untuk memberikan anak pengalaman pembelajaran, kesadaran diri, dan otomatisasi sebagai warga negara Indonesia yang ber-Bhinneka Tunggal Ika Berbeda-beda Tetapi Tetap Satu. Artikel ini dianalisa dengan menggunakan pendekatan studi pustaka melalui studi kepustakaan, membaca secara intensif, mencatat secara intensif, dan mengolah data. Sumber data diperoleh dari jurnal, buku, artikel, dokumen, dan lain-lain yang berhubungan dengan fokus penelitian. Artikel ini menemukan bahwa tujuan mengajarkan

moderasi melalui metode bercerita (Storytelling) dengan menggunakan boneka tangan berpakaian adat adalah untuk mengajarkan kerukunan hidup berbangsa dan bernegara Indonesia dengan cara yang sederhana yaitu menceritakan cerita rakyat yang mempunyai nilai moral dan memperkenalkan boneka tangan berpakaian adat sebagai tokohnya. Dalam mengajarkan moderasi, guru melakukan beberapa Langkah diantaranya adalah; 1) menentukan cerita yang sarat nilai moral, 2) membuat boneka tangan berpakaian adat sesuai dengan tokoh cerita, 3) melaksanakan pengajaran menggunakan metode bercerita (Storytelling), dan 4) menceritakan kembali(Retelling the Story)

Kata Kunci: Mengajar Moderasi, Bercerita, Boneka Tangan Berpakaian Adat

INTRODUCTION

Teaching English for children has many methods. Storytelling is a famous teaching method for children. It is because children like to listen story. Storytelling using puppets is still one of children's favorite media in delivering a story. Teachers sometimes deliver the message of story through this method. One of them is using puppets. Puppets is familiar with children. Children sometimes use puppets as their friends to play. In the golden age, children are developing particularly in their brain. Any stimulus can be received by children. So that, this age is the valuable time to increase their knowledge. It is the proper time to put the basic character to the children. Suyadi¹ stated that the golden age is the time to build a fundamental character that influence the children character in the future. Building good children character is important to achieve the golden generation of 2045 as Indonesia government mission. Building children characters are responsibility of many parties such as families, schools, universities, society, and government. Teacher is part of school management. Teacher is children parents in the school. For the children at 3-5 ages, schools are their home. It means that the existence of schools is needed to be arrange as comfortable as at home. The school for 3-5 age children is pre-school.

Pre-school teacher has a duty to develop the children character through teaching and learning process. It is not only teachers who have this responsibility but also family and society's responsibility. Becoming a teacher, teacher may develop teaching media to be used in the class. As English teacher in pre-school, it is possible to use storytelling method in the teaching and learning process. The story must have

¹Suyadi, M. P. I. (2010). Psikologi Belajar PAUD. Yogyakarta: Pedagogia.

some moral values because teacher teaches moral education through the story. Schaps et al² stated that moral education must be developed since childhood age though integrated approaches implemented in the school. As Schulman and Mekler³, the most important thing in educating childhood learners is moral education that makes them having good behavior and justice.

Knowing that Indonesia has many ethnic groups with the uniqueness of each ethnics, teacher must have some innovation to teach moderation for childhood learners. Recently, Indonesia government through Ministry of Religious affairs launched Religious Moderation as the icon of the primary program to keep Indonesia in unity as the tagline of *Bhinneka Tunggal Ika* or United in Diversity. Reaching the golden generation 2045 with technological and globalization era, people must have good character and justice as their humanity that makes them difference with the machine or technology. Indonesia has many ethnic groups and its unique ethnic clothes. Based on BPS 2010, more than 300 ethnics and it is around 1300 ethnics in Indonesia. The biggest ethnics in Indonesia live in Java island. It is about 40% from the total amount of ethnics in Indonesia. Despite of many ethnics live in many big islands in Indonesia, there are also many ethnics who live in small islands or living in the inner land with the small population. Because there are many ethnics in Indonesia, sometimes a few ethnics are representatives from the islands where the ethnics live. The ethnics are Javanese,

As Kompas said⁴ when Presidential debate event in 2019 Presidential Election, Joko Widodo as the President Candidate mentioned Indonesia has 714 ethnics and 1.001 mother tongues. Joko Widodo also said that Indonesia children must be taught how the way to life together and tolerance with others because Indonesia has 714 ethnics and 1.001 different mother tongues. As BPS (Statistical Indonesia)⁵ 2010, hundreds of ethnics in Indonesia has unbalance population. Javanese is the biggest

²Schaps, E. (2003). Creating a school community. *Educational Leadership*, 60(6), 31-33.

³Schulman, M., & Mekler, E. (1995). Bringing Up a Moral Child: A New Approach for Teaching Your Child to Be Kind, Just, and Responsible. *Psycritiques*, 40(3), 283-284.

⁴Azanella, Luthfia Ayu. Kompas.com. 30/03/2019.

<https://nasional.kompas.com/read/2019/03/30/21441421/cek-fakta-jokowi-sebut-ada-714-suku-dan-1001-bahasa-di-indonesia>, retrieved on April 2020

⁵<https://www.bps.go.id/news/2015/11/18/127/mengulik-data-suku-di-indonesia.html>, retrieved on May 2020

ethnics with 40,05 % from the total population in Indonesia, 15,50 % is Sundanese, then other ethnics are under 5 % from the total population. In the next research by Ethnic Fractionalize Index (EFI) and Ethnic Polarized Index (EPOI) found that Indonesia has 0,81 in EFI and 0,50 in EPOI. It showed that Indonesia is heterogenous and multi-cultural. BPS also said that in 2019 Statistics mentioned there are 1.331 ethnics in Indonesia. Related to mother tongues, based on Ministry of Education and Culture through Language Development and Coaching verified that in 1991-2017, there are 652 mother tongues from different regions. It has changed until nowadays. So that, Indonesia is heterogeneous and multi-cultural country.

From those facts, as an English teacher, teacher must find out many strategies to introduce the children about this heterogenous and multi-cultural country through their teaching media such as ethnic puppet which introduce ethnic clothes and take children stories contains of moral values. The children stories are not always a history but also can be a legend, fable, or teacher can explore many stories from abroad that suit for children. Teacher may also develop their own stories to put some moral values such as care, helpful, discipline, tolerance, etc. In ethnic puppet, teacher put some values which can be understood from the ethnic clothes such as tolerance, heterogenous, creative, and multi-cultural through the clothes worn in the puppets. By introducing these ethnic puppets, the curiosity of children is raising. There are many questions from their mind and need to be explored. Teacher must give them opportunity to the children in asking and exploring their curiosity by hearing the answers directly from the teacher.

The ethnic clothes⁶as National Library mentioned are *Kebaya* (Central Java), *Ulee Balang* (Nanggroe Aceh Darussalam), *Ulos* (North Sumatra), *Bundo Kanduang* (West Sumatra), *Teluk Belanga&Kurung*(Riau), *Kebaya Laboh* (Riau Islands), *Melayu Jambi* (Jambi), *Aesan Geda* (South Sumatera), *Paksian* (Bangka Belitung), *Tulang Bawang* (Lampung), *Betawi* (Jakarta), *Pangsi* (Banten), *Bedahan* (West Java), *Kesatrian* (Yogyakarta), *Pesa'an* (East Java), *King Baba* (West Kalimantan), *Sangkarut* (Central Kalimantan), *Sapei Sapaq* (East Kalimantan), *Ta'a* (North Kalimantan), *Babaju Kun Galung Pacinan* (South Kalimantan), *Pattuqduq Towaine* (West Sulawesi), *Laku Tepu*

⁶<https://perpustakaan.id/pakaian-adat/>, retrieved on April 2020

(North Sulawesi), *Nggembe* (Central Sulawesi), *Bodo* (South Sulawesi), *Babu Nggawi* (South East Sulawesi), *Billu & Makuta* (Gorontalo), *Cela* (Maluku), *Manteren Lamo & Kimun Gia* (North Maluku), *Ewer* (West Papua), and so on. By knowing the ethnic clothes, children are familiar with the ethnic groups and clothes since they were child. It makes them familiar with tolerance value since they were child because teacher had taught them unity and diversity through storytelling using ethnic puppets which carrying and delivering some moral values of tolerance, helpful, friendship and other good characters among ethnics in Indonesia since they were child. So that, the children will be a moderate people in the future because there are many ethnic groups and mother tongues existing in Indonesia. Moderation makes children living peacefully with other people with different religion and ethnic groups in the future. It makes some guarantee that Indonesia peacefulness in society will be stay longer and society can build this country to be a better place for living.

METHOD

This article is aimed to introduce the media development in teaching English storytelling using puppets. This paper using qualitative design, library research through intensive reading, intensive writing, and collecting the data from Mendeley Reference Manager, Google Scholar, and Google Book. The source of data are journals, books, articles, documents and other references related to the research focus. Zed⁷ stated that library research is collecting the data through intensive reading, intensive writing, and analyzing the data. The source of data are journals, books, articles, documents and other references. Nazir⁸ also stated that literature review is collecting the data through review study from books, notes, documents, articles related to research focus.

FINDING AND DISCUSSION

TEACHING MODERATION FOR CHILDREN

Issues about religion are one of government concerned in building religious moderation. The issues about ethnic groups is also the concern of government. It is

⁷Zed, M. (2014). *Metode Penelitian Kepustakaan* (3rd Editio). Jakarta: Yayasan Pustaka Obor Indonesia.

⁸Nazir, M. (2014). *Metode Penelitian*, Cet. 10. Bogor Penerbit Ghalia Indonesia.

because Indonesia has many ethnic groups living together in Indonesia. Living peacefully based on Pancasila and *Bhinneka Tunggal Ika* is the goal of Indonesia's nation. Remembering Indonesia is multi-cultural and heterogenous country, the harmony in life must be built in every occasion. In living in harmony, people must respect each other because the differences are given by Allah SWT and it is His gift for Indonesia. Generation in the future must preserve this harmony for their future because a destiny of nation on the generation's authority to bring the nation better. Worse generation influence the harmony. In building a better generation, it begins since the generation was born and raised in their family. It means that since the childhood age especially in the golden age for around 3-5 years old.

To build a better generation, it can be done in the school by giving them education to manage their character in the future. Through education, children can develop their self-awareness of what being learned. Teacher is involved in building the children's character except the family and society. School environment is the second place the children spent their time studying in a whole day. Teaching a moderation since they were child is a better choice to acknowledge and encourage them knowing moderation in religion or ethnics early. This education must be integrated and agreed among formal and informal education. Teaching moderation in simple way for children is using puppets. The method is storytelling because the children like to listen stories. To introducing moderation in ethnic groups, teacher can develop a media, it is ethnic puppet. Ethnic puppets here is a puppet wearing ethnic clothes such as Javanese puppet wearing *Kebaya* clothes, Dayak puppets wearing *King Baba* clothes, Malay puppets wearing *Teluk Belanga&Kurung* clothes, Madurese puppets wearing *Pesa'an*, and so on.

Moderation is one of Islamic character as *washatiyah* or moderate. This concept refers to QS. Al-Baqarah 154 that mention about the best nation and justice. The verse stated that the best nation is having moderate sense in living together in peacefulness. This concept must be internalized since the childhood age especially in the children golden age. The children are taught to be a caring people as Islam teaching.

In the aspect of life in the society, moderation is needed to be improved and developed. Islam is a peaceful religion and love to live in harmony. Moderation of religious in Indonesia as the proof that Indonesia can live in harmony among six different religion. So does the moderation in ethnic groups. The moderation in ethnic groups is also must be taught to the children beside religious moderation. Teacher teaches the moderation in the simple way like developing teaching media such as ethnic puppets.

STORYTELLING USING PUPPETS

Storytelling is one of teaching method for children. Storytelling using puppets is ordinary method for teacher but storytelling using ethnic puppets is the development in teaching media. A little improvement can give a big influence. The goal is intended to acknowledge the children in understanding the diversity of Indonesia since they were children.

John Echols Dictionary⁹, storytelling comes from the word story and telling means telling a story. Storytelling is important for children. Children sometimes take some values from the stories. Wright¹⁰ stated that storytelling is the method to deliver a message from a storyteller for the listener. The message can be about history, legend, values, critics, and any aspects of life.

In Indonesia, storytelling activity is used to entertain and teaching some values for children. Storytelling makes teaching easy for children and it can be accepted for all ages. Ahyani¹¹ stated that storytelling in the golden age can increase the children quotient. It is because by listening storytelling, children like to listen a story. The sense of hear is work properly than the other sense in the golden age. By listening, children build their own imagination through the stories and build many questions in their mind. In the golden age, the brain of children is growing and the children can receive any stimulus conscious and unconsciously.

⁹Echols, J. M., & Shadily, H. (2019). Kamus Inggris Indonesia.

¹⁰Wright, A. (1995). *Storytelling with children*. Oxford University.

¹¹Ahyani, L. N. (2012). Meningkatkan Perkembangan Kecerdasan Moral Anak Usia Prasekolah Dengan Metode Dongeng. *Jurnal Psikologi: PITUTUR*, 1(1), 24-32.

In delivering a message, storytelling can be modified as the need of storyteller. It means that teacher can modify their stories by developing media or building a story of imagination about some values that they want to be delivered to the children. As teaching moderation for children, teacher gives the story that suitable for the children. The story must be suit in their age such as story of *Sangkuriang*, a legend from West Java, with the simple way and using the ethnic puppets wearing Sundanese clothes, a story of *Banyuwangi* with Kebaya clothes, the story of *Toba Lake* with *Bundo Kanduang* clothes, and so on. It means that when the teacher tells a story comes from some regions in Indonesia, teachers also introduce the clothes also. So, the children will know the story and the clothes at once. By giving the children these ethnic puppets based on the story, the children will have an understanding in their mind that Indonesia has many ethnics and stories entire Indonesia. The children will memorize easily through audio-visually through listening the story and watching the ethnic puppets appearance. By watching the appearance of ethnic puppets, the curiosity of children will be raised and build by giving many questions to the teacher. In this occasion, teacher have an opportunity to introduce moderation and moral values through storytelling using English.

TEACHING MODERATION FOR CHILDREN THROUGH ENGLISH STORYTELLING USING ETHNIC PUPPETS

Asfandiyar¹² stated that storytelling is intended to educational purpose. Educational storytelling is stories with particular goals to educate such as storyteller creates stories about particular issues that the storyteller wants to deliver messages for children. The issues can be about natural disaster, moderation, traffic light, history, and so on. The process of storytelling activity is important. The interaction between the storyteller and audiences must be built. The teacher as the storyteller and the children as the audiences must be bound in the stories. Making the storytelling activity interesting, teacher must provide many things related to the storytelling activity.

¹²Asfandiyar, A. Y., & Iskandar, S. (2007). *Cara pintar mendongeng*. Dar Mizan.

Asfandiyar also stated that to make the storytelling interesting, teacher must do some eye contact, face or mimic expression, body language, tone, speed, and media. In the case of media, teacher prepares ethnic puppets with particular stories intended to teaching moderation in living together in Indonesia that have the tagline united in diversity or *Bhinneka Tunggal Ika*.

Geisler in Wati¹³ stated that there are three steps of storytelling. They are pre-activity, whilst activity, and post activity. In pre-activity, teacher tries to interact children by doing eye contact with the audiences and give the children some questions to build their attention and curiosity. While in whilst activity, teacher do the storytelling activity with involving their body languages, face or mimic expression, tone, speed, and media. It makes the children build their imagination in their brain through the story. To make the children memorize well the story, teacher must give the stories at least 4-6 meetings because the children's brain is still growing. Then, in post activity, teacher gives the children to explore their understanding about the story by building some questions to the teacher orally.

In practicing storytelling, teacher as storyteller must get connected with the children as the audiences because in a storytelling activity, a storyteller and audiences must have some connection in making the storytelling activity interesting. A storyteller must have some abilities such as having an ability to be story characters, inspire the children, speaking skills ability, attentive, motivated, and talented person. These abilities can support the storytellers to be good storytellers and loved by the audiences. Then, the children as the audiences have different styles in understanding the stories such as children with audio, visual, and motoric style. Children with audio style like to listen the story using their hearing sense by listening carefully while understanding the story. While, children with visual style like to listen a story using their sighting sense by watching carefully while understanding the story. Then, the children with motoric style like to listen a story using their touching sense by touching a media used in the storytelling that makes the children memorize the story well. Those styles make the teacher must provide the storytelling media that

¹³Wati, L., & Fikni, Z. (2018). Improving EFL Learners' Speaking Ability through Storytelling Using Puppets. *VELES Voices of English Language Education Society*.<https://doi.org/10.29408/veles.v2i1.609>

covered these styles. Because the succeed storyteller is the storyteller who can deliver the message of the story well and the children can get the moral values from the stories, even better when the children can retell the story being told.

In delivering the story, the storyteller can begin with an imagination to give the children stimulus about the setting like the scenery of mountain, jungles, river, sea, etc. Then, the storyteller continues the story. A storyteller can make their own story despite of taking the story from the books, novels, or news.

In building a story, the storyteller must have many references and methods in delivering the proper story for children. Teaching moderation is not easy issue that can be understood by children. Teacher must find a proper way to deliver the message of moderation even in religious or ethnic moderation. Teacher must give the children a simple understanding that there are six religions and many ethnic groups in Indonesia that living together in a peace under Pancasila and *Bhinneka Tunggal Ika*. The understanding of the peacefulness as the moral values must be included in the story being built by the teacher. In giving a simple understanding about moderation to the children is storytelling using ethnic puppets when the teacher wants to deliver the message of ethnic moderation but when the teacher wants to deliver the message about religious moderation, the teacher can use puppets using religious clothes based on the six religions in Indonesia.

In teaching ethnic moderation, teacher prepares some steps in providing the ethnic puppets. First, decide the story and its moral values. Moral values must be integrated in the story because the effect of storytelling for the children is giving a greater impact for the children's future because children can internalize the story in their mind and sometimes can build the children's character when the story is repeated many times. Teacher must understand well about the moderation in ethnic groups. Teacher must have moderation sense and avoid intolerance, because the teacher is the model of moderation when the teacher tells a story about moderation. For instance, teacher wants to tell a story about the legend of Toba Lake in West Sumatra. Teacher must search what ethnic lives in West Sumatra. It is Bataknese. Then, the teacher finds a material about Bataknese clothes. It is called *Bundo Kanduang* clothes. So, teacher prepare some character of puppets and wearing the

puppets with Bataknesse clothes. Pictures, photos, or images can be the teacher's references to enrich the teacher's knowledge in making the Bataknesse puppets. Second, making the ethnic puppets. Knowing that there are many ethnics in Indonesia, teacher can choose one of the stories from Indonesia and begin to make an ethnic puppet. The teacher prepares some materials needed by the puppet. Teacher can imitate the appearance of the ethnic puppets from the pictures, photos, or images of ethnic clothes. The creativity in making puppet's ethnic clothes depends on the teacher's creativity. The more creative, the more interesting ethnic puppets but the teacher's creativity must be referred to the original pictures, photos, or images of ethnic clothes as the references. Third, practicing storytelling. There are three steps mentioned above. They are pre-activity, whilst activity, and post activity. Each step has the function as the process in practicing storytelling properly. Fourth, retelling the story. In this activity, teacher gives the children an opportunity to retell the story with their own sentences and their own understanding. Then, the teacher gives some reward in the form of constructive and motivated feedback because of their willingness trying to retell the story.

One of the advantages of storytelling is storytelling can raise children's motivation because children learn and take the values from the story. Ahyani¹⁴ stated that story can create some learning environment for childhood learners because the imagination of childhood learners from the story. While Hamilton and Weiss¹⁵ stated that storytelling is a process in building a story in childhood learner's brain means building an imagination. Baddley¹⁶ stated that working memory is a set of memory recalling of information in a human brain. This working memory helps human to recall their memory being saved or kept in their brain. Erricson¹⁷ stated long term memory is the process of saving memory in a sequence of time and it can be recalled when human needed easily.

¹⁴Ahyani, L. N. (2010). Metode dongeng dalam meningkatkan perkembangan kecerdasan moral anak usia prasekolah. *Jurnal Psikologi: PITUTUR*, 1(1), 24-32.

¹⁵Hamilton, M., & Weiss, M. (2005). *Children tell stories: Teaching and using storytelling in the classroom*. Richard C Owen Pub.

¹⁶Baddeley, A. (1992). Working memory. *Science*, 255(5044), 556-559.

¹⁷Ericsson, K. A., & Kintsch, W. (1995). Long-term working memory. *Psychological review*, 102(2), 211.

Discussing about memory, in teaching moderation through ethnic puppets in a simple way and in a proper teaching and learning process can makes the children can store the story using ethnic puppets into their long term memory, then this memory will be recalled when they were grew up and ready to learn about the real moderation in the form of discussion or brainstorming. Teaching moderation using ethnic puppets through storytelling is to introduce the childhood learner about moderation in ethnic groups because Indonesia has multi-cultural society and heterogenous. The children must not forget the originality of Indonesia which has many ethnics that living peacefully based on Pancasila and *Bhinneka Tunggal Ika* or united in diversity.

CONCLUSION

Teaching moderation using storytelling through ethnic puppets is the teaching media development raised by teacher. It purposes to teach harmony in living together with many ethnics in Indonesia in a simple way. It just telling the stories contain moral values and introducing ethnic puppets wearing ethnic clothes with its unique names of the ethnic clothes. The topics of stories are children stories from Indonesia such as *Roro Jonggrang* from Central Java, *Malin Kundang* from West Sumatra, *Si Pitung* from Betawi, *Batu Menangis* from West Kalimantan, *Putri Tandampalik* fro South Sulawesi, *Ken Arok and Ken Dedes* (East Java), the origin of *Cendrawasih* Bird from Papua, *Batur* Lake from Bali, *Putri Mandalika* from West Nusa Tenggara, The origin of *Mauraja* Mountain from East NusaTenggara, and the other stories from Indonesia such as legend or histories.

Each story comes from some ethnics. It means that while teacher teaches the moral values, teacher also can introduce the ethnic clothes through ethnic puppets used in the storytelling. By giving the childhood learners some moral values through storytelling, teacher also can introduce the puppets wearing ethnic clothes as the media to teach moderation. Teaching moderation is aimed to give the childhood learners long term memory of learning process, self-awareness, and automaticity that Indonesia has many ethnics, languages, ethnic clothes, and the other uniqueness as the treasure of Indonesia country that must be preserve and enliven through

generation. The moderation of living in harmony makes Indonesia will be united in diversity as *Bhinneka Tunggal Ika* and Pancasila said.

BIBLIOGRAPHY

- Abbas, N., & Asih, S. S. (2020). Pengembangan Media Boneka Tangan Untuk Meningkatkan Keterampilan Menceritakan Kembali. *Jurnal Kreatif: Jurnal Kependidikan Dasar*, 10(2), 126-132.
- Ahyani, L. N. (2010). Metode dongeng dalam meningkatkan perkembangan kecerdasan moral anak usia prasekolah. *Jurnal Psikologi: PITUTUR*, 1(1), 24-32.
- Ananta, A., Arifin, E. N., Hasbullah, M. S., Handayani, N. B., & Pramono, A. (2013, August). Changing ethnic composition: Indonesia, 2000-2010. In *XXVII IUSSP international population conference* (pp. 26-31).
- Asfandiyar, A. Y., & Iskandar, S. (2007). *Cara pintar mendongeng*. Dar Mizan.
- Astuti, A. R. T., Herman, H., Hadawiah, R., & Ardiyanti, N. (2018). Tantangan Parenting dalam Mewujudkan Moderasi Islam Anak. *AL-MAIYYAH: Media Transformasi Gender dalam Paradigma Sosial Keagamaan*, 11(2), 301-320.
- Azanella, Luthfia Ayu. Kompas.com. 30/03/2019. <https://nasional.kompas.com/read/2019/03/30/21441421/cek-fakta-jokowi-sebut-ada-714-suku-dan-1001-bahasa-di-indonesia>, access on June 2020
- Baddeley, A. (1992). Working memory. *Science*, 255(5044), 556-559.
- Banks, J. A. (1975). Teaching strategies for ethnic studies.
- Bürgermeister, A., Ringeisen, T., & Raufelder, D. (2016). Fostering students' moderation competence: the interplay between social relatedness and perceived competence*. *Teaching in Higher Education*. <https://doi.org/10.1080/13562517.2016.1209183>
- Dewantara, A. W. (2019, November). Bhinneka Tunggal Ika sebagai Model Multikulturalisme Khas Indonesia. In *Seminar Nasional KeIndonesiaan IV* (pp. 396-404).
- Echols, J. M., & Shadily, H. (2019). Kamus Inggris Indonesia.
- Ericsson, K. A., & Kintsch, W. (1995). Long-term working memory. *Psychological review*, 102(2), 211.
- Fakhrudin, A., & Inayati, A. U. (2015). Pengembangan Media Boneka Tangan pada Tema Lingkungan Kelas II SD Negeri 02 Medayu Kabupaten Pematang. In *Seminar Nasional Ilmu Pendidikan UNS 2015*. Sebelas Maret University.
- Fahri, M., & Zainuri, A. (2019). Moderasi Beragama di Indonesia. *Intizar*, 25(2), 95-100.

- Flick, U. (2018). *An introduction to qualitative research*. Sage Publications Limited.
- Hamilton, M., & Weiss, M. (2005). *Children tell stories: Teaching and using storytelling in the classroom*. Richard C Owen Pub.
- Harto, K., & Tastin, T. (2019). Pengembangan pembelajaran PAI Berwawasan Islam Wasatiyah: Upaya Membangun Sikap Moderasi Beragama Peserta Didik. *At-Ta'lim: Media Informasi Pendidikan Islam*, 18(1), 89-110.
- <https://www.bps.go.id/news/2015/11/18/127/mengulik-data-suku-di-indonesia.html>, retrieved on April 2020
- <https://perpustakaan.id/pakaian-adat/>, retrieved on May 2020
- Jansen, B. A. (1998). A Home for Toad: Using Storytelling To Teach Big6 Skills. *Big6 Newsletters*.
- Kusumastuti, N., & Rukiyati, R. (2018). Penanaman nilai-nilai moral melalui kegiatan bercerita pada anak usia 5 tahun. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*. <https://doi.org/10.21831/jppfa.v5i2.14830>
- Lestari, G. (2016). Bhinneka Tunggal Ika: Khasanah Multikultural Indonesia Di Tengah Kehidupan SARA. *Jurnal Pendidikan Pancasila dan Kewarganegaraan*, 28(1).
- Logli, C. (2015). *Bhinneka Tunggal Ika (United in Diversity): Nationalism, Ethnicity, and Religion in Indonesian Higher Education* (Doctoral dissertation, [Honolulu]:[University of Hawaii at Manoa],[May 2015]).
- Maulana, R. A. (2019). *Pakaian Adat Daerah Di Indonesia Sebagai Inspirasi Ilustrasi Karakter Super Hero Dengan Teknik Digital* (Doctoral dissertation, UNNES).
- Nazir, M. (2014). *Metode Penelitian*, Cet. 10. Bogor Penerbit Ghalia Indones.
- Reza, M. A. (2010). *108 Cerita Rakyat Terbaik Asli Nusantara: cerita kepahlawanan, mitos, legenda, dongeng, & fabel dari 33 provinsi*. Visimedia
- Ridwan, R., & Wulansari, W. (2019). Menumbuhkan Karakter Anak Usia Dini Melalui Cerita Boneka Tangan dalam Model Tadzkirah. *Proceedings of the ICECRS*, 2(1), 131. <https://doi.org/10.21070/picecrs.v2i1.2408>
- Sambangsari, S. (2008). *Kumpulan cerita rakyat Nusantara*. WahyuMedia.
- Santoso, M., Rahmah, K., Wahyuningsih, P. D., & Rachmawati, B. B. A. (2019). Media Alternatif Sebagai Upaya Pelestarian Dan Pengenalan Batik Melalui Boneka Tangan. *Jurnal Penelitian Humaniora*, 24(1).
- Schaps, E. (2003). Creating a school community. *Educational Leadership*, 60(6), 31-33.
- Schulman, M., & Mekler, E. (1995). Bringing Up a Moral Child: A New Approach for Teaching Your Child to Be Kind, Just, and Responsible. *Psycritiques*, 40(3), 283-284.
- Slamet, S. (2019, December). Nilai-Nilai Multikulturalisme: Sebuah Implikasi & Tantangan Negara-Bangsa Indonesia ke Depan. In *PROSIDING SEMINAR NASIONAL LPPM UMP* (pp. 224-231).

- Sulianto, J., Untari, M. F. A., & Yulianti, F. (2014). Profil Cerita Anak dan Media Boneka Tangan dalam Metode Bercerita Berkarakter untuk siswa SD. *Mimbar Sekolah Dasar*, 1(2), 113-122.
- Suparlan, P. (2014). Bhinneka Tunggal Ika: Keanekaragaman Sukubangsa atau Kebudayaan?. *Antropologi Indonesia*.
- Suyadi, M. P. I. (2010). Psikologi Belajar PAUD. *Yogyakarta: Pedagogia*.
- Wati, L., & Fikni, Z. (2018). Improving EFL Learners' Speaking Ability through Storytelling Using Puppets. *VELES Voices of English Language Education Society*. <https://doi.org/10.29408/veles.v2i1.609>
- Wen, X., Elicker, J. G., & McMullen, M. B. (2011). Early Childhood Teachers' Curriculum Beliefs: Are They Consistent With Observed Classroom Practices? *Early Education and Development*. <https://doi.org/10.1080/10409289.2010.507495>
- W. D. L. W., . D. N. W. S. P. M. P., & . D. M. P. M. P. (2019). Pengaruh Metode Bercerita Berbantuan Boneka Tangan Terhadap Perilaku Empati Anak Kelompok B Tk Nirartha 1 Benoa Tahun Ajaran 2018/2019. *Jurnal Pendidikan Anak Usia Dini Undiksha*. <https://doi.org/10.23887/paud.v7i2.18770>
- Wikayanto, A., Grahita, B., & Darmawan, R. (2019). Unsur-Unsur Budaya Lokal dalam Karya Animasi Indonesia Periode Tahun 2014-2018. *REKAM: Jurnal Fotografi, Televisi, dan Animasi*, 15(2), 83-102.
- Wright, A. (1995). *Storytelling with children*. Oxford University.
- Zed, M. (2014). Metode Penelitian Kepustakaan (3rd Editio). *Jakarta: Yayasan Pustaka Obor Indonesia*.
- Zulminiati. (2019). Stimulasi Sensori Pendengaran Bagi Anak Toddler Melalui Cerita Boneka Jari Di TPA/PAUD. *Early Childhood Education Journal of Indonesia*.